

CONCITO
AD CLERUM:

Being a Sermon Preach'd at the
Lord Bishop of *Winton's*
VISITATION
A T
AND OVER
IN THE
County of *Southampton*,
On the 27th of September, 1703.

B Y *K*
RICHARD BURD, D. D. Rector
of *Oberwallop*, in the aforesaid County.

L O N D O N:
Printed for *Edward Brewster*, at the Crane in
St. Paul's Church-Yard. 1703.



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T O
BLUET WALLOP, Esq;
O F
FARLEY WALLOP
IN THE
County of Southampton, &c.

NOBLE PATRON,

Understanding your Return for England was expected about the Beginning of this Winter Season, I conceived it my Duty to hasten this small Labour of mine, and speed the Sheets to the Press, that I might be ready upon your Landing to present you with some small Acknowledgment for my good Living in Hamshire, which about two Years ago was made a Free-will Offering to me through your Generosity and Benevolence.

And altho' I cannot but congratulate your happy Arrival in your Native Climate again; nevertheless I

Epistle Dedicatory.

am somewhat concerned that you could not go further up into the Countries by reason of the great Armies in the Field which stopt all Avenues and Passages. I am sensible your intended Progress through Spain, Italy and France, was well designed, and must have been for your Improvement as well as Diversi-
on; but when I reflected upon the danger of Travelling, all Europe at this instant, being as it were in a Combustion, your long Continuance in Holland was discreet and unavoidable, as your coming back to England is now very welcome to all your Friends and Relations.

It has been a great fault in many of our Nobility and Gentry, who were for Travelling Abroad, and viewing the Courts of Foreign Princes, and the Wonders and Curiosities in other Countries, while they are perfect Strangers at Home, and know very little of their own. Wherefore, if your Genius inclines you still to Travel, there are many Rarities, Fortifications, and Ancient Monuments in this Island worthy your Notice and Inspection: And because you are not yet of Age, the next Spring and Summer Season might be profitably employ'd in taking a small Circuit to some of the most eminent Ports and Places in Her Majesties Dominions; of which tho' you may be well informed by our own Geographers and Antiquaries, yet what you see will have a deeper and more lasting impression, than
what

Epistle Dedicatory.

what you only read of, and are advertized by others, which sooner slips out of the Memory.

But if you begin to be weary of Journeys, and no longer admire such an ambulatory and unsettled way of Life: Blessed be God, you have a fair Estate, and two fine Seats in a pleasant Country, not far from the Metropolis of our Nation, whither you may retire, diverting your self with Masculine and becoming exercises; and having been well Educated in the Schools of Winchester, Sarum, and the University of Oxon, before you took your Voyage, you are capable of improving your time in such Studies as will render you, not only a good Christian to glorifie your Maker, and encourage Piety, but a fine Gentleman likewise, Serviceable to your Country, by looking into the Affairs of Magistracy and Government, and acquainting your self with the municipal Laws and Statutes of the Realm.

And because Example is more prevalent than Precept, you cannot pitch upon a fairer Copy to write after, than your deceased Father, Mr. John Wallop, whom you must still have a very fresh Idea of, and which I trust in God will never be obliterated out of your Mind; for a Worthier Gentleman the whole West of England could not have afforded: Set him before you for a Pattern, who was of an untainted Character, sober in his Life, grave in his Conversation, Zealous of God's Glory, Charitable to the Indigent,

Epistle Dedicatory.

digent, Courteous in his Deportment, Favourable to his Tenants, Noble in his Presents, without Gall or Prejudice, without Pride or Hypocrisie, whose Actions were praise worthy, and his Memory Precious and Blessed. And no sooner was his Eldest Brothers Estate joyn'd to his own, but he quickly shewed a Publick Spirit, kept good Hospitality, set the Poor on Work, and adorned his Seat at Hursborn with divers Plantations, Walks, and curious Buildings: and if his term of Years had not been of so short a Date, He would have built up Farley, the Ancient Seat of your Family, and given a Resurrection to that Noble Mansion House, which was unfortunately burnt down to the ground many years ago, and hath been buried ever since in Oblivion and Ruins. But because you have such Plenty of brave Timber upon the Premises, and ground enough in Farley Park or the Warren to make what Tale of Bricks may be sufficient, I question not er'e long but the like design will be reviv'd in you, which your short-liv'd Progenitor only wanted time for the accomplishment thereof.

I pray God lengthen out your Days to a greater Number of Years, with a healthful Temperament of Body, and showr upon you the Riches of his Grace, to be a Support and Ornament to your Family; and since you inherit your Father's Estate, I perswade my self you will endeavour by the good Spirit of God to imitate

Epistle Dedicatory.

imitate his Virtues, which will be a Comfort to your self, endear you to all your Relations, entitle you to the good Affections and Esteem of your Country, and procure for you a considerable Power and Interest therein. And I hope, you will studiously and continually decline evil Company. Caveamus, ne dum relaxare animum volumus, solvamus omnem harmoniam quasi concentum quendam bonorum operum, saith St. Ambrose. Let us take heed whilst by such Company we desire to recreate our Minds, we do not lose all Harmony and Concord of good Works. And the same Author adds, Malorum Consortia fugere debemus quoad privatam consuetudinem, non quoad publicam conversationem. We ought to flee the Society of the Wicked, as to private Fellowship, but not in respect of publick Communion. As we should not choose them for our Familiars, so neither are we to abandon all manner of Commerce and Correspondence with them. And pray observe the wise Speech of another upon the same Subject, Rerum Natura sic est, ut quoties Bonus Malo Conjungitur, non ex Bono malus melioretur sed ex Malo Bonus contaminetur. This is the ordinary Course of Human Affairs, that when the Good and Evil are confederate together, the Evil Man is seldom made better by the Good, but the Good rather corrupted by the Evil. And saith

Ambr. Offic.
Lib. 1. Cap. 20.

Epistle Dedicatory.

Seneca. Epist. 19, saith the Moralist; Ante circumspiciendum est cum quibus edas aut bibas, quam quid edas aut bibas. You ought to take more care with whom you sit down at Table, than what you eat or drink.

Alius Imperii Romani Character hic additur Med. Comment. Apocal. Lib. 3. Pag. 493. In fine, this is the Tail of the Red Dragon spoken of in the 12 Chapter of the Revelations, wherewith he drew down the third part of the Stars of Heaven and cast them to the Earth.

But I must forbear, lest I grow prolix, and detain you too much from your other Avocations, doubting not, but your Sense and Goodness will supply the Deficiencies of the Pen of,

Honoured Sir,

Your most obliged

and faithful Servant,

RICHARD BURD.

A

A SERMON

D A N. XII: Ver. 3.

They that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.

Interpreters go in Parties, and differ very much about the Sense of *Daniel*, as well in this, as in other Branches of his Prophecy.

Grotius understands this Chapter of the Heat of *Antiochus's* Persecution of the *Jews*, which *Michael* the great Prince, mentioned in the first Verse, stood up at that time and delivered them from.

Whereas other Criticks expound it of the Persecutions that are to befall the Churches in Latter Ages, by the Malice and Violence of *Antichrist* with all his Prophane Complices, and

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will have *Michael the great Prince* to be, not the literal *Michael*, the Tutelar and Guardian Angel of the *Hebrew Nation*, nor any Earthly Potentate whatever; but the *Mystical Michael and Angel of the New Covenant*, i. e. *the Messias*, whose out-stretch'd Arm, towards the close of the World, is to destroy *Antichrist*, and the whole College of False Prophets, with every Tyrannical and Bloody Oppressor, and to gather his Redeemed Ones, or Spiritual *Israel* together, and so deliver them out of all their Troubles.

And certainly, the *Song of Moses*, which the *Israelites* sang for their Deliverance at the *Red-Sea*, was not only Gratulatory but Prophetick, looking forwards as well as backwards, and refers to that ultimate and extraordinary Victory, which God will work for his Church, when his Plagues are pour'd out upon the *Anti-Christian* World; because this *Song* is reviv'd and hymn'd in 15. *Revel.* ver. 3. where the Overthrow of *Antichrist* is related, which plainly bespeaks it to be a Prophecy, never fully to be accomplish'd, till that astonishing Event comes to pass. Besides, the Phrase of the 17 and 18 Verses of that *Song* in the 15 of *Exod.* seems to be more magnificent than to design only the bringing *Israel* to the *Earthly Canaan*, and therefore must respect the

the Gathering *Christ's Redeemed Ones* together at the Consummation of all Things, to place them in the *Spiritual Sanctuary* which he had establish'd, where *the Lord is to reign with them for ever and ever*, without any Enemies to disturb his Royalty.

And 'tis most probable, that *Daniel* here means the same compleat and final Deliverance of the Church from all Her Persecuters, because the Resurrection of the Dead, and the Rewards and Punishments of a future State are declared in the next lines, Ver. the 2d. *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*; which words without doubt, imply the real and general Resurrection in the *Latter Day*, and not a Metaphorical and Figurative one, as *Grotius* conceives.

And as to the Rewards, which, through the Merits and Intercession of *Christ*, shall then be dispensed unto the new raised Dead standing about *the Throne of God*, there will be a mighty Disproportion and Inequality between them; all are not to possess the like Grains and *Weight of Glory*, nor to have Capacities and Apprehensions alike, nor to be advanc'd to the same Dignities, but many of the Saints will be en-

circled with far more resplendent Diadems than others. As Men in this State have not been equal Subjects of the Divine Bounty and Favour, neither shall they that *Die in the Lord Jesus* be so in the next, since God declares to Recompense all Men according to their Works, and distribute severally to every Saint in the *Circuit of Heaven*. As there are here different Stations and sundry Orders and Ranks of Men among us, whose Condition and Circumstances are more Illustrious than others; the like Variety and Distinctions are observ'd above in the *Heavenly Choir*, where there be *Angels and Arch-Angels, Cherubims and Seraphims, Principalities and Powers*, and several Degrees of those Ministerial Intelligences. And in that Solemn Day of Retribution and Wages, when all they, *who sleep in the Dust of the Earth*, are cited before the *Incomprehensible and all Glorious Trinity*, far different measures of Glory will be the certain Lot and Inheritance of the *Faithful, and the Spirits of just Men made perfect*, all surpassing one another in Bliss and Happiness, as they out-vied and excell'd each other here in Piety and Good-works. And no doubt, the Prophet meant an Inequality and Difference of reward by the Text under Consideration, which was delivered for the Encouragement,

ment, not only of all Discreet Ministers and Teachers, but to animate and prick forward the Zeal and Industry of all their Disciples, and the whole Community of Sage and Religious Worshippers. Such a multifarious and inadequate Distribution of the *Blessed Joys of Eternity* is a very Natural Deduction and the most obvious Improvement of the Words: wherefore saith Daniel in the Text, *They that be Wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.*

From the Words thus opened and Paraphrased, this Doctrine may be easily collected, viz. *That there are Degrees of Blessedness in the World to come, and a great Disparity in the Crowns of Glory, that God will at last bestow upon all his Faithful Servants; they that be Wise shall shine as the brightness of the Firmament, and they that turn many unto Righteousness as the Stars for ever and ever.*

In speaking upon which Subject, I shall do these Four Things; First I will prove *Degrees of Glory* by several Divine Testimonies. Secondly, I will shew that Degrees of Glory are most contentaneous and agreeable to Reason. Thirdly, I will Vindicate this Doctrine from the Objections that are

are usually urg'd against it. And lastly, I will set before you some of the excellent Uses and Improvements that may be made of it.

I begin with the former of these, viz. to Evince from the Sacred Writings, That there are *Degrees of Glory*.

God proposes and sets before all Men exceeding great Rewards for their Obedience and Faithfulness to him in this Life; no less, than an *Inheritance uncorruptable in the Heavens hath he prepared* for all those that diligently seek him. But in this *Inheritance* there are due Measures and Proportions observed, and God gradually pours out and communicates to all the Saints according to *the Deeds done in the Body*. As some Divines were more Eminent for a devotional and well spent Life, going about doing Good, administering to the Necessities of the Saints, comforting the Afflicted, praying over the Sick, chasing away Despair, and turning Sinners unto God, their Recompence infallibly will be much superiour to the rest in the Day of Judgment; for which reason some shall have *Ten Talents of Glory*, others *Five*, others *Two*, and some but *One*, as will appear by these Divine Testimonies.

nies. Saith Christ, *John 14. 2. In my Fathers House are many Mansions, where I go to prepare a Place for you.* Upon which Text * *Tertullian* * Tertul. Scorpiaco. hath this Glos, *Quomodo multæ Mansiones apud Patrem, si non pro varietate Meritorum?* To what purpose hath God provided such different Mansions, unless it be to Reward all Men according to their several Works? And saith *Grotius*, *Multitudinem autem locorum non male veteres intelligunt cum graduum differentiis*; the Ancients were not mistaken when they compared this variety of Places above to the difference of Degrees of Glory: and surely, God will assign the Noblest and most Princely Mansions to those wise Clerks, who upon all opportunities have expressed the strongest ardency of Affection to God and the Souls of his People, and Preach'd in season and out of Season, and spent themselves like a Lamp to give Light and Benefit unto others.

A Second Proof you find in *1 Cor. 15. 41, 42.* *There is one Glory of the Sun, another Glory of the Moon, another Glory of the Stars; as one Star differeth from another Star in Glory, so is the Resurrection of the Dead*; that the Apostle here speaks of Degrees of Glory, and not of the Difference between the Mortal and Glorified Body is manifest, because there is a full stop at the *Resurrection of the Dead*, which

which cuts off the Words from having any Relation to the mortal and glorified Body which follows after. Wherefore saith *Menochius in Locum, sicut una stella alteri, ita & unus Beatus alteri, ut gratia, ita quoque gloria & præmio præfulget*; as those radiant and heavenly Luminaries surpass one another for Lustre and Brightness, so doth the Blessed, not only in the Graces of the Spirit, but the Rewards of Glory. So that such Clergymen as exercise a good Conscience, and are mindful of their Cures; that *reprove, rebuke, exhort with all long-suffering and doctrine, doing the work of an Evangelist and making full proof of their ministry*, hereafter shall shine as bright as the *Sun*, while others look as pale as the *Moon*; some shall be *Stars* of the first magnitude, when others are but *Meteors* and *Comets*, of a lesser rate and value, of a darker lustre and glory.

Cor. 9. 6. A third Proof are these words, *He that soweth sparingly, shall reap sparingly, and he that soweth bountifully shall reap bountifully. Hinc constat præmia Regni Cælestis non omnibus equalia reddi*, it is clear from this Text (saith *Estius*) that the Rewards of Heaven are not the same to all. And the like may be inferr'd from what *Christ* promises, *Mat. 10. 41. He that receiveth a Prophet in the name of a Prophet, shall have a Prophets reward*; which

which implies something more than shall be granted to others, else Christ's words are of no force to encourage any to esteem of a Godly Minister. And upon this Text *Brugensis* comments *Lucas Brugenfis.* thus, *Talem autem mercedem qualem Propheta accipiet sed non aequalem, qualitate scilicet sed non quantitate eandem*; the Reward shall be of the same Species, but not alike for weight and measure.

The Parable also of the Ten Servants who received of their Lord when he went into a far Country Ten Pounds to Trade with till his return confirms this assertion; for we read, *Luk. 19. 12. When the Lord came back, He that had increased his Pound to ten Pounds was made Ruler over ten Cities*; and he that gained but five Pounds was Ruler over five Cities, and so proportionably with the Rest, as they had managed the Stock that was intrusted to them: what can be the design of this Parable, but to insinuate the Rewards of Heaven are not equal, but accommodated to the various improvements the Faithful made of the Grace which was afforded. And the main reason why Christ was transfigured and shone so gloriously on the Mount before Peter, James and John, was not so much to prove his Divinity, as to give them a Copy and resemblance of the glorified Body, and to shew how

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exceeding bright and glittering their earthly Tabernacles in the *Resurrection* should be, if they discharged faithfully that Trust which was committed to them. And upon this Subject *Clement Alexandrinus* saith not amiss, only pardon the comparifon, *πρόβατα ἄλλης μῆτις ἀναλόγως τῆς πίστεως κατηξωμένα*. i. e. seeing Men here make a difference between their Cattel, and think some worthy of far better Stalls, is it any wonder if God prefers some of the Faithful before others, and bestows upon them nobler *Mansions* hereafter. If a *Cup of cold water* given to a *Disciple* shall have a *Reward*; *Martyrdom* and pouring out our Blood in testimony of the Truth, will meet with a greater, and be placed at the right hand of God in the Regions of Glory. When the *Gates of Heaven* stand open to *Publicans* and *Sinners*, *Prodigals* and *Harlots*, *Idolaters* and *Blasphemers* upon their recantation and amendment, those who pluck out their right eyes, and cut off their right hands, and thwart their strongest propensities and desires, forsaking *Lands* and *Houses* *Wives* and *Children* for *Righteousness* sake, will be welcom'd into the *High Courts of the Lord's House* with the loudest acclamations and rejoicings of *Angels*. As God made several *Prophets*, *Apostles*, *Evangelists* and *Teachers* for the better administration

stration of the *Church Militant*, so without dispute there will be several grand Officers and Provincials in the *Heavenly Hierarchy, or Church Triumphant*, where good Order and Decorum are more indispenfibly requisite than on the Earth. No Household, Commonwealth, or Kingdom can be upheld without Superiours as well as Inferiours, where some must have greater Rule and Authority than others, else Government cannot subsist; and what is Heaven but one large Family or Kingdom, whereof God himself is Supreme and Superintendent. And the abundance of such wise and necessary distinctions tend mightily to the Comeliness and Beauty of the whole; as a large Garden full of variety of Fruits and Flowers, is far more amiable and pleasant, than if there were but few, or one sort of each.

Nay! one step farther: after the last great Judgment is quite over, and the *Saints* have all received their full Portion of Blifs, and begin to live in a happy Eternity with their Heavenly Father, I am apt to believe that the glorified Spirits may still increase their Felicities, and meliorate their Blessed Condition, and qualifie themselves for greater *Degrees of Glory* in Heaven as well as on the Earth; which may be done by

larging their Capacities, and having more of the Beatifick Vision unravel'd and displayed before them. And in this Conception I am not singular, but some of the Schoolmen harp and chime upon the same. However this being within the Vail, and not warranted by any Scripture as I know of, I will therefore let it drop and carry it no farther.

Secondly, I am next to prove, that *Degrees of Glory* are most consentaneous and agreeable to Reason.

Neither *Deist*, *Socinian*, nor any pretenders to Argument and Sense can deny but the *Righteous* that have been severely exercised in this Life, with many sore Calamities and other Pungent Evils, will be Crowned in the End with a Nobler Recompence, than they who never met with the like Disasters to experiment their Virtues. The greatest Masters of *Reason* must allow that the *Apostles and Primitive Christians, all Martyrs and Confessors*, who suffer'd so many fiery Trials, and bitter Agonies to plant the *Gospel*, may well expect a double *Portion of Glory*, before such who came not upon the Stage of the World till the ten Bloudy Persecutions ceased, and died all quietly in their Beds. Think ye, those prudent

prudent and self-denying Zealots, that renounced all manner of Delicacies, and thwarted their strongest Inclinations, and subdued their Luxuriant Appetites, and ate coarsely and sparingly many Years, to mortify the *Lusts of the Flesh and their Bodily Members*, shall fare no better than meer *Sensualists and Epicures*, that gratified their Palates, and fed to the full, and drank deep of all carnal Delights, sporting themselves like the great *Leviathan in the Waters*, and only laid hold of Christ at a most desperate Season, and so repented with much ado of their former Luxury and riotous way of Life. Shall not such Religious *Votaries*, that immured themselves, and inflicted many Penal and Vindictive Acts upon their Bodies, and run through all the strict Courses of Mortification, Penance, Fasting, Watchings and the like, be more highly exalted by God than *Libertines*, who slighted continually the Ordinances of the Church, Rules of holy living and dying, all Ghostly Counsel and Admonition, and never would use the Grace of God to reform their manners, till Sicknes or some imminent danger scared them to it. May not all those Humble and Obedient *Servants of the Lord*, who lived in a constant dependance upon *Providence*, and submitted to his Divine Ordering

ing and Government, and waited his leisure for a Supply of their Wants, to be healed of their Sickneses, and delivered out of all Dangers, expect the Precedency and right hand of Fellowship among the Saints in Glory, before the clamorous and impatient *Israelites*, who when the Sea obstructed their passage before, and an enraged Army trod on their Rear behind, presently flew in the Face of God, and upbraidingly said unto *Moses*, *because there were no Graves in Egypt hast thou taken us away to Die in the Wilderness?* or before *Asa King of Judah*, who when diseased in his Feet, sought not to the Lord, but to the Physicians. May not all Charitable and Tender Hearted Christians, that Commiserated the Cries of the Poor, and constantly relieved their wants, and pour'd Balm into their Wounds, and bound up their broken Limbs, and been Hospitable to Strangers, and Nobly endowed Colleges, Hospitals and other Religious Foundations, hope for a better welcome and greeting from their Heavenly Father than Rich Misers, whom *Christ* declares shall hardly enter into the Kingdom of Heaven; than those greedy Mammonists, who hoarded up their Wordly Treasures, or center'd them within their private Families, answering not the true end and designs of them, and doing no good to Church

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nor Poor, and never causing them to flow wide from their own Channel. Shall not such wise Shepherds, who always honoured God and Religion, and boldly vindicated the Authority of the Scriptures, and conscientiously discharged their Duty in their respective Cures, warning their Flocks betimes against ravening Wolves and all seducing Spirits, and of the many fatal Consequences of a Flagitious and Impenitent Course, be more Honourably instal'd in the end, than those Supine and Negligent Pastors, that long buried their Talents, and quench'd the Light within, and e'ne starv'd their Lambs and their Sheep, suffering them to be bewilder'd or stray in by and uncertain Mazes, if not scandalised and perverted through dissolute and corrupt Examples. May not Timothy, who we know understood the Scriptures from a Child. And Anna the Prophetess that departed not from the Temple, but served God day and night with Fasting and Prayer, look to be more bountifully entertained by God, than the Thief upon the Cross, who never did but one good thing in all his Life as we read of, and that too at his last hour. In fine, shall not good Obadiah, who always feared the Lord from his Youth, and that religious Prince Josias, who expressed an early Zeal for God's Honour, de-
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2 Chr. 16.
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stroying Idolatry, and purging *the Temple of unclean Vessels* shine more gloriously in the other World than that presumptuous, hoary-headed and Superannuate Tribe, who began but to work and repent in the extremest moments and utmost verge of Life; when they stood upon the very Brink of Destruction, and like so many Fire-brands were very nigh to be totally burnt and consumed. From such rational Topicks as these, we may safely determine, that ~~there~~ *there are Degrees of Blessedness in the World to come, and a great disparity in the Crowns of Glory that God will at last bestow upon all his faithful Servants.*

Thirdly, I descend now to vindicate this Doctrine from the *Objections* that are usually urged against it; and the most considerable are these three,

First, In opposition to *Degrees of Glory*, it is pretended that the *Reward* to come depends not upon the Virtue and Dignity of *good Works*, but the *Merits and Satisfaction of Christ*, and seeing these are equal, the *Recompence* in all probability will be so too.

This is the *Objection*, and in return hereto, I readily confess the *Merits of Christ* are equal upon the account of his *Sufferings*, for he died
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for all Men, for the Wicked as well as the Righteous ; but when the *Merits of Christ* come to be applied, then without dispute they shall be very unequal, because some are more *Righteous* than others, and consequently will reap a greater Benefit and Share herein. So 'tis true the *Satisfaction of Christ* is the Foundation of all Reward, and it is as true that good Works are the subject of that Reward whereof those shall surely partake the largest Portion, who most abound in these, and have their Lamps fullest of Oyl. As we excel others in the Fruits of Faith and Obedience, no doubt but our Part of *Christ's Merits* will be more excellent then theirs, and intitle us to Nobler Felicities, and to Larger Draughts of those *Rivers of Pleasure* for evermore.

Hence it is evident, tho' the *Satisfaction of Christ* be uniform and alike, with respect to his Design which was to save all, it being Universal, in favour of the Reprobate as well as the Elect ; yet the application of it cannot but be very unlike and disproportionate, not from any partiality in God, but the difference of good Works in Men. Such Divines may reasonably hope for the greatest Dividend of the *Merits of Christ*, and consequentially the highest *Prize of the Heavenly Treasure*, who have been the chiefest Instruments

struments in the Conversion of Souls, Glorifying their Maker, propagating the Gospel, overturning Satan's Kingdom, and dispossessing him of his Usurpt Jurisdiction over the Hearts of Men.

A Second *Objection* is that of the *Labourers*, who came late into the Vineyard, yet received as much as they that indured the Heat and Burden of the whole Day; and hence it is concluded, that the Rewards of Heaven do not differ, but are alike to all the Saints in Glory.

But in return hereto, those who start this *Objection*, mistake the *Parable* and the Intention of our *Saviour*, who delivered it to shew, not the Equality of the Rewards of Heaven, but different Vocation of Persons to the embracing of *Christianity*, which tho' at far distant Hours and Seasons is no hindrance or injury, but all should receive their *Peny*, i. e. Eternal Life. If the *Jews* were invited first, i. e. betimes in the Morning, and the *Gentiles* not till the Evening, when the day was far spent, nevertheless through Divine Goodness they both obtained their Hire.

So that the Scope and Purport of this *Parable* is only to Remonstrate, at what time soever Men be admitted in the *Gospel State*, they shall have the Tender of Everlasting Life as well as those, who

who long before were Matriculated and Trained up in it. This is all *Christ* aims at, And will it hence follow, because the *Saints* are intituled to the same *Kingdom*, therefore they shall be all alike advanced, and partake adequate Measures of *Bliss and Happiness*. And what if the *Apostle* declares, we are *Joint-Heirs*, and *Co-Heirs with Christ of the same Glory*, yet he no where maintains that we are to be invested with the like *Robe and Degree of Glory* with our gracious *Redeemer*.

The last *Objection* is this, If some of the *Saints* in the day of *Judgment* shall shine as the brightness of the firmament, and be abundantly more transfigured in their Bodies than others, the Residue may be discouraged, and apt to Murmur and Envy those that outshine them in *Glory*.

But this *Objection*, takes its Rise from a profound ignorance of the Blessed Circumstances of them above, where the glorified *Spirits* enjoy all imaginable Plenty, Delight and Content without any Craving or Thirst after larger Communications; and if they have no desires of more, they can have no ground of Murmur and Complaint, nor Envy such as move in an higher Sphere.

Besides, the Rewards of Eternity cannot be distributed equally to all the *Saints*, because all

have not the like measures of Reception in their Natures. As the Sea Water fills every Creek and Gulph of the Earth with different Quantities according to the Compass each have to comprehend them. And as the Sun disperses Light to the Spheres above, and Chambers beneath, to some more, to some less, according to the Capaciousness thereof; so will the Lord impart to all the *Dead in the Resurrection*, not according to the extent of his Power and Riches, nor to all the Blessed in equal Proportions, but according to the different Capacities of the Subjects. When the *Widow at the instance of Elisha borrowed several Vessels, and filled them all with Oyl*, it had been Profuseness to pour more into the smallest Vessels after they were brimfull. In like manner, to what purpose should God dispense to the meanest and most inferiour *Saint in Heaven*, more than they are capable of receiving; being plentifully stored they are able to comprehend no more, and so can neither *Wish, Hope, nor Covet* any farther distillations. Where then is there any Room for Envy, Discontent, or any other Passion? nor in Heaven will there be any contending for Superiority, or Place, nor any Strife; but Love and Obedience will then go Hand in Hand, be Free and Reciprocal, our Choice and not Duty; and

and all the *Saints* rest for ever perfectly well pleased and satisfied with their Blessed Lot and Inheritance whatever it be.

I hasten to the last considerable, that is, to set before you some of the excellent Uses and Improvements that may be made of this Doctrine, and here I will speak to these Six.

The first USE, Since there are *Degrees of Glory*, how ought this to engage us to a *Remembrance of our Creator in the Days of our Youth*.

What can now (*my Brethren*) be a more prevailing Topick to encourage us to seek the Lord betimes, to accelerate our Services, and become early Blossoms of Righteousness and Obedience, than these several *steps and Degrees of Glory*, then these *different Mansions of Bliss and Happiness*? Consider how exceeding Large and Noble, will the Remuneration be, if you make such a forward Progress *in the School of Christ*, and inure your selves to Holy and Spiritual exercises in the *Morning of your Age*, when ye are best able to Glorifie your *Maker*, and your Service will be most acceptable to him, and therefore best rewarded by him.

Under

Under the Law the *Israelites* were enjoined
Exod. 13. to offer up unto God the firstlings of all their Flocks
and Herds, and the first born of all their Sons, or
else to Redeem them. This was a Law which nei-
ther they, nor their Fore-fathers were able to
bear. But we, God be praised, are freed from
the strict observance of this, and all other *Jewish*
Rites and Oblations; and in the Room of it are
only obliged to consecrate the first Fruits of our
Understandings to God, to dedicate our ripest
and earliest Years of Knowledg and Discretion
to his Service and Worship: God requires not
our Substance but our Hearts, not our Estates
and Proprieties, but our Minds and Understand-
ings: and for such Seasonable and Temporal
Tenders God proposes Supernatural Rewards:
a greater Dividend whereof will infallibly be
the allotment of all them, who have been long-
est listed under Christ's Banner, and brought
forth the most and choicest Fruits unto Holi-
ness.

Be mindful than of your Creator before the
Evil days come, while your Pulse beats high and
strong, and prompts you to the noblest Exploits
in vindication of the Truth, and for the Honour
of God's Majesty, which will one day cause you
to shine like the Face of *Moses* after he *Conversed*
with

with God in the Mount, *Exod. 34. 35.* Degrees of Glory are worthy the most hazardous and Religious Undertakings, and to defend the Fatherless and Widows, and to help those to Right that suffer Wrong will assimilate us to the most renowned and dignified Saint in the Regions of Immortality. We are all *Runners in a Race*, as *St. Paul* Phrases it, and if we get not the start while we are Young and Strong, and likely to atchieve great Things, we must not hope to perform them in our consumptive and declining Years. Never pretend to a place in *Abraham's Bosom* (by which some Interpreters understand the highest Degree of Glory) nor to vie with the brightness of the Firmament hereafter, by only turning unto God in your latter days. Such dim and languid Addresses, such Weak and Rheumatick Services at so late a Season, can intitle Men but to very low degrees of Felicity, to poor and narrow scantlings of Glory. The most Tyfical Cripples shall be perfectly able to ascend the *Alpes*, when such prove Constellations in the bespangled Spheres of Eternity. No! the meanest Employments above are surely to be their Lot: For God will deal by them, as *Joshua and the Princes of Israel* did by the Gibeonites, who granted them Life, but made them *Hewers of Wood*
and

and Drawers of Water to the whole Congregation.
Jof. 9. 21.

The Second USE. Since there are *Degrees of Glory*, how solicitous and earnest ought such a Meditation to make us in the purifying and renewing all our Souls.

What *Christ* saith to *Nicodemus* will convince us that a Change of Nature and removal from the old Stock to be grafted on a new is absolutely requisite, *John 3. 3. Except a Man be born again he cannot see the Kingdom of God.* And this is explained at the 5 ver. to denote, that it is not a Carnal but Spiritual Birth which is required, not that of the Body, but of the Soul, moulding that a new and stamping it with far better Principles; for the performance of which *Christ* promises a great advance of *Glory*, *Matth. 19. 28. Ye which have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory: Ye also shall sit on twelve Thrones Judging the Twelve Tribes of Israel;* which signifies that the Apostles shall have a higher Place in Heaven than Common and Ordinary Believers: and why, because they pursued him more closely *in the Regeneration*, and greatly cultivated and improved their Hearts in Piety and Goodness, and co-operated with the Grace of God in the

the reformation of others as well as themselves.

And this High Office and Dignity is not peculiar to the *Apostles* only, but *St. Paul* assures us, that the *Saints* shall be placed on the same Bench and invested with the like Authority, 1 Cor. 6. 2, 3. *Do ye not know that the Saints shall judge the World and the Angels?* intimating that these are to be Assessors with Christ and his Apostles in the last day, to approve the Sentence which the Judge shall then pronounce against wicked Men and rebellious Devils; and by the Saints that are to be exalted to so lofty a Throne, you are to understand only Purified and Regenerated Souls, who had excellent Frames, and a thorough change of all sinful Affections wrought in them.

Wherefore, since the *New Birth* is so prized by our *Saviour*, and hath a double Reward annexed to it, we ought to press the more earnestly and affectionately after it, and not slacken, or hamstring our Endeavours, till it be accomplished upon our Hearts and Minds. If we are not Sanctified and Transformed, with what Face can we inculcate this Duty upon others? No good Success can be expected from our Ministry when we mind not our own Exhortations, but run Counter to them in our Lives. This is truly

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like the Pharisees of old, binding heavy Burthens upon other mens shoulders, when they themselves would not touch them with one of their fingers. But Christ caution'd his Disciples against this, and charged them first to cast out the Beam out of their own Eye, and then they would see clearly to cast out the Mote out of their Brothers eye. Matt. 7. 5. We must begin at home and purifie our selves, and then we may honestly look abroad, καὶ πρὸς τὰ ἄλλα προεπισκοπεῖν, and pry into other Mens Manners, and urge them to a speedy amendment. And if Renovation of our inward Man can translate us into Abraham's Bosom, which is the chiefeft Mansion in Heaven, it is for our interest, and the best Policy by the Grace of God to make our selves of such a Pure and Angelical Frame, and be perfectly renewed in the Spirit of our Minds, that we fail not of the most elevated Station and greatest Degree of Glory.

Thirdly another Use is this, Degrees of Glory should animate us to resist all Temptations to evil whatsoever.

Christianity is justly styled a State of Warfare a long Scene of Strife and Peril, exposing us to continual Wrestlings and Combats with the World, the Flesh and the Devil, those bitter Enemies

mies of our Salvation, who lay great Snares and Rubs in our Way, and entangle us forely, and cast forth many Temptations to entice us unto Sin: Against which if we hold out and obtain the Victory *Christ* proposes amost ample Recompence, *Rev. 3. 12.* *Him that overcometh will I make a Pillar in the Temple of my God.* Which Phrase imports that such an one shall be more eminent in the Courts of the Lord's House than others, because Pillars are not only for support, but Ornament and Principal parts in the Building; and what if by the Temple of God in this place some Understand the Church of Christ on the Earth, yet in regard all the fore-mentioned Promises are of a nother Life, I chuse to expound this Text with respect to the Reward of the City of God, the new Jerusalem, where the Names of Conquerours, shall be engraven in Capital and Text Letters to their Everlasting Praise and Memory. And St. James warrants as much, *Jam. 1. 12.* *Blessed is the Man that endureth Temptation, who when he is tried shall receive a Crown of Life;* where by laying a particular Emphasis on the Epithet Blessed, and also by a Crown of Life the Apostle would insinuate that such a resolute and sincere Christian shall be welcomed at length with Εὖ, δὲλε ἀγαθὲ καὶ πιστὲ, εἰσελθε εἰς τὴν χάριν τοῦ κυρίου σου. Well done thou good

and Faithful Servant, enter thou into the joy of thy Lord.

Let *Degrees of Glory* then, inspirit us to resist all Incitements to evil, and every other Charm and Bait, whereby the Adversary hopes to deceive and overcome us. Whether we be tempted to Lasciviousness, Intemperance, Revenge, Pride, Idleness, Extortion, Fraudulent dealing, Detraction, Lying, or to any other Vice, if we covet an increase of Happiness, and would shine as *the Stars in the Firmament*, we must Labour to stifle all these Evil Suggestions, and repudiate them with Disdain: if we have been furiously assaulted and not sunk under the Temptation, nor defiled therewith, this is praise worthy and will be placed near God in the *Throne of his Glory*. That General deserves a noble Effigies, and lasting Monument of Honour, who redeemed his Country from a devouring Enemy, and made them all flee before him. And what Gracuity can be sufficient for that Pilot, who encounter'd all Storms, and safely brought his Passengers, Lading and Vessel over many a Dangerous and Tempestuous Sea? The more Difficulties and Perils Men bolt through, the Nobler will their Garland and Fame be hereafter. Reflect upon the great Continnence and self-denyal of *Joseph*,
who

who tho' by an *enraged Mistris* imprisoned for a time, yet his discharge and *Presidency* over all the *Lords* in Pharaoh's *Houſhold* followed quickly after; which was only an Earnest and Good Preſage of his future advancement in the Kingdom of God. And had not *Daniel* a treble Recompence for his Zeal to God and refusing Homage to *Darius*, when upon his Delivery out of the *Lions Den*, He was highly Honoured and Promoted by the King, and *prospered in the Reigns* of *Darius* and *Cyrus the Perſian*, *Dan. 6. 28.* And as for Protestants who have the misfortune to Live in Popish Families, and are in the midst of Temptations, if they hold fast their Profession without wavering, and not suffer themselves to be perverted, in the last day they will be loudly applauded by Angels and Arch-Angels, and have the Preference and Esteem before many other *Saints in Glory*. To all our Comforts, God is at the beginning and end of every Temptation, none of which can stay one minute longer than He thinks fit; and either He qualifies the Temptation suitable to our Strength, else pours in fresh supplies *that we may be able to bear it.* The *Jews* in *Antiochus's* Reign were under sore Temptations to Apostacy thro' the Violence of his Persecutions, yet the Apostle ^{Heb. 11. 34.} tells us they were Armed for the Battel, and out of weakness

ness were made strong. So when the *Philistines* were Strongest upon *Sampson*, than had he most of the Spirit to subdue and drive them back.

Fourthly another USE is this. What a Refreshment and Solace ought such a Doctrine to be, to all that are grievously Persecuted and Afflicted.

Saith the Apostle 2 Cor. 4. 17. *These light afflictions are but for a moment, and work for us a far more exceeding and eternal weight of Glory.* This Text alone is sufficient to prove *Degrees of Glory*, which encourages the sorrowful to expect a greater Quantity and Measure hereof, if they patiently submitted to all the Tragical Events of Providence, and endured them with Christian Cheerfulness and Resignation to the Divine Will. We are not required to be *Stoicks*, and to have no Sense of Grief; for Christ himself practised the contrary, when he wept over the obstinate City of *Jerusalem*, and groaned in Spirit at the departure of his Friend *Lazarus*. 'Tis only the excess of the Passion that is forbid, troubling our selves immoderately and not bearing our Burthen without Murmuring and Discontent. Saith *Eliphaz* in *Job*: Chap. 5. ver. 8. *Affliction cometh not out of the Dust, nor doth trouble spring out of the Ground,*

Ground, secretly hinting that God is the Author of them, and when sustained for his sake, He will recompence us abundantly. And you may draw good encouragement from what the Apostle saith, *1 Pet. 2. 20. What Glory is it, if when ye be buffeted for your faults, ye take it patiently; but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God, and may well expect a double Remuneration hereafter.* When Men are oppressed for *Righteousness sake*, and meet with sundry Taunts and invective Railings from a Reprobate and Licentious Age, these ought to exhilarate our Spirits rather than cast a Cloud or Damp upon them, seeing such greatly contribute to enhance our Future felicities, according to that of our Saviour, *Matth. 5. 11. Blessed are ye when Men shall revile and persecute ye, and say all manner of evil falsely for my sake; but rejoyce and be exceeding glad, for great is your Reward in Heaven.*

Moreover, such harsh and undeserv'd Treatment gives us but a fair opportunity of exercising the Graces of Patience, Meakness, Humility, Forgiveness, Faith, Hope, Charity and divers other Fruits of the Spirit, which in a more Serene and Prosperous State we were not capable of performing. And thus much we gained by our fall in *Adam*; for if we had liv'd and spent our Days altogether in Paradise, there we should

should have met with no Injuries or Afflictions to have exercised and proved these Vertues, and consequently the Rewards of them would been lost and superseded, But in this State, we are exposed to innumerable Troubles and Indignities, and in the next shall be amply rewarded for bearing the burthen of them.

Whence some *Divines* conclude, and not without Reason, That the Rewards under the State of Corruption are far greater than those under the State of Innocency should have been, if *Adam* had never fallen, nor Mankind been cursed. It is no wonder then what the Apostle Teaches. *Rom. 5. 15. That the Offence was not like the free Gift and Grace of God in Christ*; intimating, that the second *Adam* hath done more good to Humane Nature than the first did harm: And this is the Opinion of *Toletus* upon the aforesaid Scripture, *Si unus homo delicto suo multis adeo nocuit, profecto Deus per Christum majora faciet Bona, quam ille mala: potentior enim est Deus ad benefaciendum, quam Homo ad malefaciendum.* And *Simplicius* agrees with him, *plura & majora Bona nobis confert gratia Christi, quam Adæ peccatum abstulerit.* And whoever considers the Hypostatical union of the Divine and Human Nature in one Person, may quickly be sensible of the great Benefit that accrues

crues to Mankind thereby. It had been an unspeakable Honour and Priviledge, if God had but Angelized Human Nature, and made it of the same Species and Form with those immortal Spirits, but taking the *Manhood into God*, Christ hath as it were deified our Nature, and enobled it to an infinite Degree, and exalted it far above *Angels, Principalities and Powers*. O *felix Culpa, quæ tantum, & talem meruit Redemptorem?* O happy fault that obtained so great and excellent Redeemer. If we had not sinned, God had never been made a Man, nor Man a God. We have now exchanged and barter'd our Brass for Gold; our heaven born Spirits will be enamel'd with a brighter Glory, our Fleahly Tabernacles more refulgent, all its Organs more refined, our whole Nature abundantly more glorified.

Fifthly, Another USE of *Degrees of Glory*, serves to increase our Faith and Affiance in Providence.

Saith Christ to Thomas, *Jo. 20. 29. Because thou hast seen me, thou hast believed, but Blessed shall they be, i. e. more highly Blessed and Dignified shall all they be, who have not seen, and yet have believed: as their Faith is greater, so it may well*
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expect

expect a Nobler Largeſs and Gratiuity hereafter. That generous Truſt and Confidence which the Prophet *Habakkuk* placed in God, is worthy our Remembrance and Imitation, *Hab. 3. 17. Tho' the Figtree ſhall not bloſſom, nor any Fruit be on the Vine, tho' the Labour of the Olive ſhall fail, and the Fields yield no increaſe, nor the Flocks from the Folds, nor the Herds from the Stalls, yet will I rejoyce, and joy in the God of my Salvation.*

The like Faith in Providence ought to be the conſtant Profeſſion and Support of every diſcreet Miniſter of the Goſpel; tho' we Live in Prophane and Atheiſtical times, and find our Ghoſtly Offices depreciated and ſet at nought, and have but ſmall increaſe from our Flocks, and are loaded with many other diſcouragements; nevertheless, ſeeing we are about the Lord's Work, wooing for Chriſt and gaining Souls to the Kingdom of Heaven, *Quid non Speremus*, why ſhould not we hope? God will be our Portion himſelf; He will give the Labourers their Hire, and one day cauſe us to rejoyce and ſing *like the Vallies that are covered with Corn.* And what if the Reward ſhould be poſt-pon'd to the next Life, the delay will but Augment and make it more Valuable in the End.

No wiſe Labourer then will regret his wait-
ing

ing and attendance for the Payment of his Services in the Vineyard, when he shall have amends by the advance of his Salary, and reaping a double Portion of those Felicities, *which Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive what they are.* Let Worldlings hunt after Earthly Revenues and Promotions, which are not infrequently the fuel of Pride, Luxury, Idleness, and the like; and subject to sundry Changes and Contingencies, that disquiet us for the loss of them; yet it becomes Spiritual Men to set their *Affections on things above*, and pursue after Celestial Treasures, that engender no Vice, and bring nothing of disquietude along with them, and which never cease but are of an interminable duration.

Let us all profess than an intire Confidence and Faith in God, and wait his season to be eased of our Burthens, refreshed in our Spirits, justified in our Practices, and recompenced for our Labours. What if there be such a mighty inequality in the things of this Life, and those who least deserve have the largest Provision and Subsistence. What if the Silk worms, yield their Bowels to make purple Robes for Tyrants, when many poor Ministers have scarce from the Flocks Wool enough to cover their nakedness; howe-

ver be not dispirited, nor flaken in your Duty, nor abate of your first Love like the *Church of Ephesus*, but go chearfully thro' the course of your Ministry, and cry out in the words of the Psalmist, *Verily, there is a Reward for the Righteous, yea, doubtless there is a God that judgeth in the Earth.*

Lastly, Since the Text declares, *They that turn many to righteousness shall be as the Stars for ever and ever*, How ought this to inflame our Zeal and double our diligence and painfulness in time to come.

Give me leave to address my self unto you in the words of *St. Paul* which he spake to the *Elders of Ephesus*, *Acts 20. 28.* *Take heed therefore unto your selves, my Brethren, and to all the flock of Christ, over which the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased by his Blood.* Study by your Sermons and Writings to stop the Mouths of all gain-saying and malevolent Spirits; neglect no Opportunity to improve your Congregations, and sow good Seeds and Doctrines in the hearts of your Hearers. Counsel and admonish the ungodly and impenitent; take pains with the most fear'd and obdurate Conscience, and *save some with fear plucking them out of the fire.* Expound the Seriptures

ptures and the Catechism; lay down the Grounds and Principles of Religion; remind them of their Baptifmal Vows and Promifes; exhort to publick as well as private Prayer, and to a religious Obfervance of the *Sabbath*: Shew the excellency of *Chriftianity* before all other Inftitutions; make known the Terms of the *New Covenant*; infift upon the gracious *Promifes of the Gofpel*; and explain all the *Articles of the Creed*, that they may be able to give an *Answer to every one that asketh them a reason of the Hope that is in them*. In fine, give Light to them *that fit in darknefs*; recover thofe that are ftrayed, from the Errour of their ways; admonifh with all Meeknefs and Affection; pity their Ignorance; fupply the want of Education; remove the prejudices of others, and bear with the Infirmities of the Weak.

And as for fuch Minifters, who have a regard to the Souls of their People, and would fain help forward their Salvation, and are intent upon good Works, and tainted with no impious Doctrine or Principle; who readily acknowledge the Myfteries of the Gofpel, the Godfhip and Pre-exiftence of Chrift before the Incarnation, and the Perfonality of the Holy Ghof, in contradiction to *Arians*, *Socinians* and other Hereticks; who affert the Authority of the Scriptures, the
Divine

Divine extract and Original of its Precepts, and the truth and certainty of all Divine Revelation against the *Deists*. Who renounce absolute and unconditional Election, the irresistibility of Divine Grace, and the Perseverance of the Saints in opposition to the *Calvinists*, and *Anti-Remonstrants*: who have not with the Sons of *Aaron* offered *strange fire*, nor made any prophane mixtures in Divine Worship, and built the *Walls of Sion*, substantial and strong to uphold a tottering and divided Church, and not *daubed them with Mire and untempered Mortar*: Who have not Idolized the Persons of great Men, but boldly rebuked instead of Flattering them in their Vices; nor been mercenary in their Functions, preferring *the wages of unrighteousness*, and *prophecyng for handfulls of Barley and morsels of Bread*. In a Word, who have not been ready to Sacrifice the interest of the Church, to that of the State, and tare up ancient Constitutions to humour a Phanatick and Trimming Age; nor yet with the Papists shelter'd Heathenish Superstitions in Christian Temples, by reviving the Ceremonial Law, and raking some of the Limbs out of the Grave, after the Wisdom of God had Rung their Knel, and Honourably interr'd them: you I say, who have not been faulty herein, nor guilty of any other foul
Practise,

Practise, rejoyce and be ye exceeding glad, for great is your reward in Heaven.

And methinks such different Robes and Diadems of Glory as have been hitherto prov'd, should animate all Persons whatsoever, the *Laity* as well as *Clergy*, to Love God with all their Heart and Soul, and with all their Understanding and Power ; to omit no occasion of doing good ; to execute faithfully every Commandment ; to repent unfeignedly of all the errors of their past Lives ; to mortify the wicked Deeds of the Body, and stanch their Luxuriant Spirits which thwart their Obedience, that they may be exalted into *Abraham's Bosom*, and made like unto *Christs glorious Body in his Transfiguration on the Mount*.

It was a brave request of the *Mother of Zebedees Children*, that one of her Sons might sit on the right, and the other on the left of our Saviour in his Kingdom. 'Tis base and mean Spirited to lie at the Footstool of Grace, when you may stand upon the same Level with him. Such a holy Pride becomes a Christians Breast, and is no way derogatory to Gospel Dispensation ; a Wise and Zealous Professor shoots forward, and aims at most Honourable Enterprises, to win the Highest Prize of the *Heavenly Treasure* ; while the
Narrow-

Narrow-Soul-Wretch contents himself with a bare admission into Heaven, and contends for no higher Place than only to be *Door-keeper in the House of the Lord.*

'Tis true, this shall be a Happiness far exceeding their most exalted Cogitations, but higher Places must needs be more *Illustrious* and *desirable*. However all the Saints shall be fully satisfied, and every one contented with his blessed State and Condition, with his own measure of Glory. Otherwise Heaven would not be Heaven, and there would be wanting that sweet Harmony and Concord among the Celestial Inhabitants, if one Saint envied and repined at anothers glorified Body, because it was more refulgent than his own. These are Passions and Frailties incident to our Corrupt and Impotent Natures, but at the *last Trump* when our Vile Bodies shall be changed and raised Incorruptible, then will all such evil surmises vanish; then the Elements of our Bodies will be consentient, all the different Qualities mutually conspire, and the Breast of every Saint enjoy an Eternal Peace and Rest to the great Consolation both of Soul and Body.

F I N I S.